ISTIAN I THE HILL CHAIGH AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D, -THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

GARDINER, MAINE, FRIDAY, MARCH 19, 1830.

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ORIGINAL SERMON. REPENTANCE AND CONVERSION. A SERMON.

BY JAMES W. HOSKINS.

EXT .- " Repent ye, therefore, and be convert-Tacse words were addressed to the ws by Peter soon after the wonderful fusion of the holy spuit on the day of entecost. The occasion was this: Peter and John were, according to the custom of e times, going into the temple "at the of prayer, being the ninth hour;" and sthey were entering the gate of the temwhich was called Beautiful, they obrved a man lying there who had been ame from his mother's womb," who was iciting alms of those that were passing the gate; and as his eye caught these disciples of our Lord, he asked an ns of them. Alas!-what could two destitute followers of the Lamb of have to bestow in deeds of charity Peter and John with hearts full of comon fastened their eyes on the poor le and contemplated his miserable tion with all that benevolent pity with h christianity warms the heart, and sted him to look upon them stead-

The man "gave heed to them," we are he was clated for the moment with prospect of receiving something to riate his wants; he doubtless expected ce their purses as open to relieve him, heir hearts appeared to be. But Pesaid to him, "silver and gold have I His heart must have died within im again, and disappoi tment have added sufferings for the moment; "but such have," continued Peter, "give I unto IN THE NAME OF JESUS CHRIST OF ARETH RISE-UP AND WALK." A noble his heart leaped within him again in he found that his feet and ankle bones strengthened, and he could walk; "he entered the temple walking and ing and praising God." And they ere assembled in the temple saw that table miracle had been done in the o of Jesus of Nazareth, whom they ala few days before crucified as an im-; and they "ran together into Solo-Perch greatly wondering." Peter this occasion by the evidence of this acle, to convince them, that this same us of Nazareth was the Messiah and ir Saviour. And while he looked upon ir cruelty in putting him to death with that charity, and with all those feelings compassion, and all that spirit of foreness which Jesus had taught them to ercise, saying, "Brethren, I wot that rough ignorance ye did it, as did also ar rulers," yet with the dignity and auority of an ambassador of Christ he exorts them, 'Repent ye, therefore, and be

iverted We wish to inquire this evening into nature of Kepentance and Conversion. common to consider these words as ynonymous import; meaning one and ess; and here the word conversion ald express the same idea with the word entance. Paul, in addressing the Atheis, says, that "the times of this ignore God winked at; but now he comandall men every where to repent;" i. c. urn from the worship of idols to the ship of God; to be converted from atry to christianity; from sin to holis: and here, of course, the word repentmust be considered as having the e meaning with conversion, or perhaps emoracing both these duties. But these ds are not always used synonymously e Scriptures; but often have a distinct separate meaning; and the words of text furnish an example in point. Peere exhorts the Jews not only to reat but also to be converted. "Repent ye erefore, and be converted." Here were things to be performed by the Jews they might be prepared for the recepof the promised blessing, "that their might be blotted but, when the times freshing should come from the presof the Lord" And we shall considem as two distinct propositions. Ist. lance; 2d. Conversion; 4. Repent-What are we to understand by rence? We ask this question because

all doctrines this is the least clearly unood of any; and as we have before ecasion to observe, is seldom defined. although it is a duty imperatively reed of us in the scriptures and often sched about, yet it is not very often ened or explained in a manner which ers it comprehensible to the human erstanding. It is enforced rather as acomprehensible mystery, than exed as a duty within the comprehenof the human mind or within the pracof ordinary mortals unassisted by milous agency.

We fear the motives of those who are ver insisting upon the necessity of reance without explaining the duty; but er casting an air of mystery over it making the subject unnaturally dark intricate; not but that they may be hon-

save men from eternal reprobation from or performing the other, which is calcu-God; and although we disbelieve the doc- lated to beget an unnatural excitement, stead of exhorting all men alike to repent-

tered in this world or the next, is designed reason. to subdue the wicked, and awaken them to repentance; to prepare their minds hum-bet to receive a knowledge of those great sidered unreasonable, but because it is of the great truths of the gospei. The truths which lie at the foundation of the reasonable and comprehensible; for many first class embraces all those who live withven or on earth; and to prepare them to act from those benevolent principles and is not sublimely or ridiculously mysterifrom the influence of those holy motives ous. As we trust that we have made the which rule even in the bosom of God him- doctrine of repentance sufficiently plain, other religion than moral rectitude, need self, and by which Jesus Christ was and ever is influenced, and which must always govern the spirits of the redeemed

If, then, we agree in admitting, that the doctrine of repentance is of such vast im- holiness, or from an immoral and vicious ceptance with God, our all. depends upon evidently is not the meaning of the word the exercise of this virtue; how necessary it is that it should be taught in such a manner as can be comprehended; and the duty tation to repent implied that they were enforced in such terms as can be understood! How extremely erroneous-and I do not know but we might say-how sinful it is, to cast an air of mystery over it, for the sake of a questionable effect!-What then is repentance?

point by remarking what it is not. We were to renounce Judaism and embrace say then.

shrine of some favorite saint; in wearing who were sinners and were also disbelieva shirt of hair cloth, or girding the body with an iron girdle, or scourging it with cords. This doctrine of repentance is their sins, but also that they should be nearly obsolete in Protestant countries it converted to the belief that this same Je- than a salvation from sin, they would never is true; but it was once popular and is still sus, whom they had crucified, was the wish to repent or be converted; but would entertained by whole communities. But we shall be agreed that this is not repent- righteous and obedient to the law of Mo-

2. To be alarmed by the fear of hellto be under a concern of mind for our fu- merely to have enforced upon them the ture happiness, and, by the influence of necessity of conversion to a belief in the ply; "from burning lakes and from mate-these fears, to be driven to the perform- gospel of Jesus Christ. When John rial fires." Well, we ask such if, upon ance of the external requirements of religion, and the leaving off of a few outward sins, is not repentance. A godly sorrow, a rational concern, may produce repentance; but to feel fearful and sorrowful, is by no means to perform this duty.

3. To possess a zeal for religion which will lead us to the faithful performance of every ceremonious observance which the church requires; to give all our goods for its support and even our own bodies to be burned if necessary, is not repentance; for those whom Peter addressed were wil- had not then declared the great princi- and tread his gospel under your feet; you bled back to its original dust; and which ling to perform all this, and yet he exhorted them to repent.

4. To possess a faith which will "re-"the devils believe and tremble."

pentance; for the hypocrite can pray long, loud and cloquently

6. To make the temple ring with the exclamations of "glory to God," "Hal-lelujah," and "Amen;" and the conference room and the prayer meeting echo with groans and sighs, is not repentance. For this may be done with the tongue and the respitory organs, while repentance is the work of the heart; and the Jews whom Peter addressed were even then assem-

bling at a prayer meeting in the temple. True repentance, we are informed in the scriptures, is reformation; to "cease to do evil and learn to do well;" to " forsake sin, for righteousness; and iniquity,

by turning to the Lord." John, we are told, preached the "baptism [or doctrine] of repentance for the remission of sins," and exhorted the people to Cornelius, as he was already in a state dire a condition, to juster notions of the not to depend upon their relationship to Abraham, or their religious privileges as a ground of acceptance with God, but to cessary; and he did not endeavour to we offer them salvation from a burning "bring forth fruits meet for repentance;" produce. One class of the people, the rich probably, came to him and asked him what they should do. "He that hath " said he, "let him impart to two coats, him that hath none; and him that hath meat let him do likewise" This would have been a convincing proof that their religion was genuine, and their repentance something more than mere preten-

Another class of citizens, the publicans or tax-gatherers, came to him and asked him what they should do to practice repentance. "Exact no more than your just dues," was his reply. A third class, "Exact no more than your the soldiers, also inquired of him what they should do to bring forth fruits meet for repentance. "Do violence to no man," was his answer; "neither accuse any falsely and be content with your wages." This then is that doctrine which has so long been shrouded in mystery. and true, genuine gospel repentance is simply to leave off those evil habits to which we are addicted and learn to prac- may repent and be "good" and "pious,"

est enough, but we fear that their zeal to tice those duties which are required of us, and still not be converted to a belief in

Many would reject this doctrine of rewe shall pass to the consideration of our second proposition-Conversion. As we have already observed, a person

may be said to be converted from sin to as used in our text; and conversion here is not repentance. For while the exhorrequired "to cease to do evil and learn to do well," the exhortation to be converted, implied that they were required to believe in Jesus as the Messiah. If any one were to renounce Christianity and embrace Judaism, they would be convert-Perhaps we can better illustrate this ed to that system of faith; and if a Jew Christianity, he would be converted in the 1. That Repentance does not consist in sense in which this word is used in our ers in Jesus; and therefore it was necessary that they should not only repent of Christ. Had these Jews been morally ses, there would have been no necessity cause they were believers in Moses, and as his was the only system of faith made known to them, they could not have been exhorted to believe in, or be converted to, any other. When Jesus sent out his disciples to preach, he commanded them to exhort the people to "repent, for the kingdom of heaven is at hand" He and we accordingly find the apostle in-

> ple and needed repentance, and because not repentance, as they were already mor- sitions or a mad zeal in defending them. ally virtuous. There need then, not be any more mystery about being converted from a burning hell. But mark me. It is the gospel and the other in ceasing to do evil and in learning to do good.

force men into a cer'ain frame of feeling, may render them regardless of the means which they employ to effect this purpose; does not only the gospel; as was Lydia who is called a save you from the torments of hell, but that we must also compensate you with the joys of heaven for being penitent and the joys of heaven for being penitent and and not sufficiently careful to inquire it; to learn what our duty is to God, our person may be converted or have faith in converted? But if repentance and conwhether they are of divine authority, or neighbors and ourselves and resolutely to the gospel and still be impenitent Of this, whether they are of divine authority, or are consistent with the principles of moral rectitude. The object of preaching the acceptance with many, is, to trine of eternal misery, yet in common warp the judgment, or tincture the feel-with others we believe that our spiritual ings with fanaticism. But it is a doctrine es of people to be addressed. Ist. those happiness and our acceptance with God which we can learn understandingly, and a who need both repentance and conversion. But I must again caudepend upon the exercise of this duty; duty that can be performed coolly and delib- 2d. those who are already converted or tion you not to suffer yourselves to be and that all punishment, whether adminis- erately, with the full concurrence of sound are believers in the gospel and need re- mistaken in the nature of these things; not pentance: 3d. those who are already in a to mistake a little harrowing up of the constate of penitence or are morally virtuous science for holiness of heart and life .happiness of all intelligent beings in hea- people cannot conceive how any doctrine out God and without hope in the world; or that you shall be admitted to it through can be a doctrine of christianity, which the second class, those who profess to believe the truth but do not obey it; and the third, those who, being acquainted with no would be understood to promise to the penthe illumination of their minds by the truths mind. We would promise, that if ye reof the gospel. To the second class we ceive Jesus in sincerity and truth; and as need not preach conversion, and to the third we shall not insist upon repentance. ye shall count the sensual delights of a But we too often hear repentance urged golden heaven and the splendid toys which portance, and that our happiness, our ac- life to a moral and virtuous one; but this upon those who are as morally virtuous as the pastor or his church, and converthere, but dross. We will not merely sion insisted upon to those who believe every word the preacher utters. We shall the shade of beautiful trees and drink waendeavour to avoid this error; but to those who need both repentance and conversion, if there be any such before me, I would say, "Repent ye therefore, and be con-And we would assign the same verted." reason for it which the spostle does in our tree and partake of the fatness of its root, text and context,—"that ye may receive and that from your own souls shall flow remission of sins;" that your sins may be rivers of living water. We do not promise blotted out;" that Jesus may "bless you in turning away every one of you from his iniquities;" and with the prophet, that you walking barefoot on a pilgrimage to the text. Now Peter was addressing Jews may "cease to do evil and learn to do spirit." well." I know that I am here liable to be met

by the sneer of the bigoted, and to d that if we can offer no better salvation to men continue to despise the gospel and roll sin as a sweet moisel under their tongues. We ask such, then, what they would have for exhorting them to repentance, but us save them from by repentance and con-merely to have enforced upon them the version? "From Hell," would be the repreached repentance to the Jews, he said their own principles, they expect to be plan at benevolence which the gospel renothing to them about conversion; be-saved from such things without first acquires. cepting the very salvation which they pretend to despise? Even to be saved from ples of his gospel, nor demonstrated its are guilty of his body and his blood; you is capable of being assimilated to the liketruths by his own resurrection from the dead. But after all this had been done, shame. What! Is that, for which Jesus in his boliness and happy in his happiness. same thing. We admit that a person of an angel, or to pray with the fervor which was, to "go into all the world and which the apostles labored and counted holy and happy. I need not tell you, that and eloquence of an apostle, is not re- preach the gospel to every creature;" to not their lives dear unto themselves, no he came into the world to save sinners. teach all nations its precepts and its truths; benefit to mankind? Are those glad tidings I need not ask you to go with me into the and convert them to a belief of it Con- of great joy for which angels left their fields where the shepherds were watching sequently it then became their duty to in- blessed abode in Paradise and came down their flocks by night, and ask you to behold sist upon both repentance and conversion; to communicate to the world that there that bright celestial messenger descendwas born in Bethlehem Judea a aviour ing from heaven to announce his birth. sisting upon both these duties in our text who should "save his people from their I need not ask you to hear that anthem But if we look over the book of Acts sins," unworthy of so divine a communi- sung by more than mortal voices, and we shall find that reason led them to dis- cation? Do those angels who rejoice at breaking in upon the stillness of the night criminate between these duties and not the repentance of the inner, make a solto insist upon the performance of both. emn mockery of the scene? Good God! peace; good will to men." I need not when only one was necessary. Both these they would ask to be saved from a "burning duties were necessary in the case before hell!" from "material fires!" and still desus, because the Jews were a wicked peo- pise the salvation of Jesus Christ! scoff at the idea of being saved from their sins! they were unbelievers in Jesus, and there- What a request! what blasphemy! and if semane, and show you the holy Son of fore needed conversion. Hence they any need repentance these are the very God wet with the midnight dew, and in were exhorted not only to repent of their ones who need it. Their very secret agony sweating great drops of blood in sins, but also to be converted to a belief thoughts want to be blotted out. Their view of what he was to undergo for your of the gospel. But when Peter preached whole souls need to be converted from so of penitence, and had before "learned to gospel of the blessed Jesus and of his saldo good," conversion was all that was ne- vation. *** * * * * Let it be so then:bring him to repentance, but labored only hell! But mind-we offer it only through or such fruits as true repentance would to show him "the way of God more per-the medium of-repentance and conversion; thorns upon his head, and the sceptre of produce. One class of the people, the feetly." When Paul preached to the through the acceptance of the salvation mock royalty put into his hands. I need Athenians in the court of the Areonagus, which we preach; a salvation from sin; came to Ephesus, he found Anollos, a mean a conversion that shall baptise the Jews,32 man "mighty in the scriptures," but un- whole soul into the truths of the gospel, day plead for mercy at his hands. to these he prenched conversion only and man; not a mere assent to certain propo-We said that we offered you salvation

than in performing the duty of repentance, the burning hell of your own depraved and from the fiery darts of an accusing those spotless hands, or to behold that un-It may be inferred from what has been conscience; and from those ponderous feeling monster who is mocking his thirst It may be inferred from what has been chains of darkness which have been dragsaid upon this subject—1. That a person chains of darkness which have been dragthat triumph of love over hatred—"Father ging you down to moral perdition.

dition that you "repent and be converted." And I will go so far as to say, that I know not of any other way in which the joys of Neither do I wish to be understood to mean by heaven a Mahomedan Paradise; or a heathen Elysium; or a splendid city; gates of pearl and walk in streets paved with gold. No. The heaven which we itent and the converted, is a heaven of the mankind have been taught to hope for promise you, that you shall repose beneath ter from the limpid stream flowing fresh and pure from the throne of God and the Lamb; but we promise you, that ye yourselves, shall be grafted into the good olive tree, Jesus Christ, become a part of the you merely a foreign good, but we promise you peace and joy in believing, "For the kingdom of God is peace and joy in a holy

And if these things will not induce you to repent and be converted, neither would you be persuaded though one rose from the dead -- nay, it all the thunders of Sinai were rolling over your heads, and hell in all its imaginary horrors were gaping and burning and flashing beneath your feet. For these things might intimidate you and make you cringe in abject submission as the victim of an infinite power, but they could never instil into your souls the principle of love to God and love to man, nor induce you to act from those great princi-

The second class, whom we are in duty bound to address, are those who profess these things , ou must admit that it is neces- to believe the truth and are so far convertsary first to be saved from sin by repent- ed as to acknowledge its value and its suitance and conversion. Jesus Christ offers abieness to their spiritual wants, but still to bless you by "turning away every one do not walk by it. To you, I need not of you from his iniquities;" and if you preach the theory of our religion; I need despise this kind of salvation, you despise not stop to inform you, that you have an did not then command them to insist upon the very blessings of the gospel; you des- IMMORTAL MIND which is destined to exist the necessity of conversion, because he pise the grace of our Lord Jesus Christ, when this perishable body shall have crummove mountains" is not repentance; for he then gave his disciples a new commiscame into the world and suffered and died I need not tell you, that Jesus Christ came sion in addition to the one which they had to give you, no blessing? Is his salvation into the world to restore it to the divine 5. To be able to sing with the voice already received to preach repentance, unworthy of your acceptance? Is that for image of its Creator, and to make it thus -"Glory to God in the highest; on earth point you to the blessed Saviour of mankind going about doing good, resisting every temptation and performing every duty. Neither need I carry you to Gethsalvation-in the bitterness of soul crying, "Oh my Father, if it be possible let this cup pass from me." I need not carry you to the bar of Pilate, or to the hall of Herod, and show you the holy one of God arrayed in a scarlet robe, with the crown of not excite your indignation by asking you he preached repentance, and included both and observe also at the same time, that a to observe that blasphemous wretch who duties in this word. But when he went to disturbed conscience is not mistaken for is spitting in his meek face, or to him who Thystira and found there a pious woman repentance, nor the act of embracing a is smiting him with the fist of wickedness, named Lydia, he preached to her the ne- few speculative notions for conversion. or to that contemptible being who is now cessity of conversion only. Also when he We mean a repentance that shall change bowing that knee in derision which he will departed out of Macedonia, he found a the whole man, not the mere leaving off of one day have to bow in humility; and who good man named Justus, and when he a few deeds of external wickedness. We is crying in mockery, "hail, king of the with that voice which must one acquainted with the gospel, and several and compel the mind to act from the diothers who knew only the baptism of John: vine principle of love to God and love to as he pronounces him innecent, and washes his hands of that guilt which nothing but the blood of Christ can wash away. I need not ask you to go with me from this mock trial and observe him sinking under the ponderous beam which they had plac-They are both equally plain and compre- souls, if they are depraved; and if not, cd upon his shoulders as he ascends to hensible: the one consisting in a belief of you have no hell to fear;—to deliver you the summit of Calvary. I need not ask from the horrible pit of depravity and vice; you to behold those nails driven through

forgive them for they know not what they -nor point out to you that unfeeling Centurion who is piercing his side, or ask you to behold that stream which is issuing from the wound. For you profess, through faith, to have seen it all. Neither do I ask you to behold the first day of the week dawning upon the tomb, and Jesus triumphing over death and the grave and all the malice of his foes. For you have seen all this -and good God! is it possible, that you have been carried through all these scenes and are still impentent-do not strive to conform your lives to the gospel standard? My brethren! I hardly know how to address you - I experience your kindness-I behold your attentiveness to the external requirements of our holy rengion, and your zeal in defending it from its foes; and if I could behold you all walking worthy of the vocation whereunto you are calledbut -- perhaps I am going too far. I am not sufficiently acquainted with your circumstances to warrant the assertion on my part, that you do not all perseveringly obey the truth. I would charitably believe and hope, that you do. But permit me humbly to ask, whether it be so? whether there are not some among you, who have believed in vain? Who have not permitted the truth to exert that sanctifying effect upon their hearts and lives, which it ought? If so, what shell I say to to what shall I compare you? where shall I find a simile to meet your case? The ancient heathen in illustrating the torments of bell, place an individual in a situation in which, though in the midst of plenty, he is ever suffering the torments of hunger unappeased, and of thirst unallayed. Below him, runs a stream of the purest and sweetes water, which, ever and anon, as he stoops to drink, runs away from him and vanishes.—Above his head, hang clusters of the most inviting fruit, which, the moment he attempts to reach them, mount above his grasp-and is not this your situation? Are not the living waters of the gospel flowing around you? And are not your souls thirsting to partake of them? and as you would stoop to drink of them, some besetting sin of which you have not repented, and from which you have not reformed, applies the magic wand and the waters vanish? Do not the fruits of the tree of life hang within your reach, and does not some evil habit interpose between you and the rich feast which the gospel has spread before you? My friends, I fear this is too true. I have seen many of my brethren professing the like precious faith who have appeared to indulge in but one besetting, unrepented sin, who would otherwise have been an honor to the christian name. This one unrepented sin was the only thing which separated between them and God, and shut them out of the joys of his favor. Is this the case with any of you, my brethren? Do you believe the gospel and suffer the habitual indulgence of one sin to shut you from its joys. Repent of it, I beseech you; turn from it -- turn from it and LIVE! For I can assure you upon the authority of my God, that if the unrighteous man turn from his wickedness and do that which is lawful and right, he shall live and not die. Have you a correct understanding of the things of the gospel? Have you faith which will remove mountains? Let it remove the mountain of sin which lies between you and the city of the fiving God .--Are you willing to go all lengths in support

My friends, I would urge you to cut offto pluck out those sins which separate be-tween you and God and threaten to drown you in moral perdition. I would urge you to do as the gospel requires, as well as to hear and believe it. For Jesus compares him who hears his precepts and does not practice them, to a man who built his house upon the sand; while he who hears, believes and practices them, he compares to a man who built his house upon a rock, upon which winds, storms

of the gospel, even to the giving of your body to be burned? Present it a living sacrifice, and it will be more acceptable to God than a

and floods beat in vain.

martyr's fire.

The third class, whom we are bound to address in the language of our text, or that part of it which relates to conversion, are those who at best have but a speculative knowledge of the gospel, or are rather sceptical with regard to its truth; but whose lives are marked by strict integrity and uprightness, and who would rather sacrifice life than to deel unjustly or unmercifully.

There are many of this class whose lives put the professed follower of Jesus to the blush; and to whom we might well say-"go thou and do likewise." But, my friends, while I venerate your virtues, I wish anxiously for your conversion. And why do I wish it? I wish it because the treasures of moral worth, which you would bring with you into the christian fold would be valuable to the cause of truth; and your example would lead many a negligent proffessor to take heed to his steps; to bridle his tongue; to purify his I wish it, also, for your own happiness. You behold yourselves, as created beings, endowed with a degree of intelligence which distinguishes you from the lower or-ders of creation. You realize that you are here in a world fitted for the enjoyment of its pleasures and subject to its pains; and you ought to know how you came here, and what is the end of your existence. But I am going too far—you must be sensible that you exist by the will of an Almighty God, and you ought to know what the will of this Almighty God is concerning you—as it is necessary to your peace and happiness. You behold the goodness of God in his works you feel it in your own existence. But you want the indications of divine benevolence confirmed. And I promise you, that you will find them abundantly confirmed in the gospel of Jesus Christ, and a boundless ocean open to your view of which you can now form no conceptions. You feel within you a something, a fire kindled you know not how, which burns for immortality. You are sensible, that immortality is not here and that you have here no continuing city-no abiding place. But your own feelings bid you seek one to come; with all your moral goodness you feel to lack something; there is a void in your bosoms which nothing but Jesus and his truth can fill .- I cannot describe to you low you will feel upon the reception of this truth in the love of it, for these feelings are not susceptible of description. The joys of faith are to be felt and experienced, to be realised. For "eye hath not seen them, nor ear heard them." But one thing I can ask you. Do you not feel happy in doing good? Well; if you receive the gospel as a divine communication and have faith in the glories and beauties which it brings to view, and you behold yourselves through it as immor-tal beings, travelling higher and higher in the scale of existence, you will act from a princi-

ple which will give you tenfold delight in doing good. For you will then see that holiness and happiness are "your being's end and aim," and that like twin sisters they will go hand and hand together, leading you in silken chains around the circle of eternity, drawing you closer and closer to the object of your existence, and approximating your soul near-er and nearer to God, the great centre of all

life, light, immortality and joy.

You admire morality and virtue; and can I point you to a more noble example of it than Jesus Christ? You have been baptised perhaps into all the morality of Moses, and of Socrates, and of John the Baptist, and all who inculcated the principles of moral recti-

But are you willing to stop here? and not be baptised into the faith of him who exalted the principles of morality far above any who ever went before him? and who has given men a stronger motive for virtue, by withdrawing the curtain between time and eternity, and revealing the great end of existence, to be holiness and happiness forever

My friends, there is room for improvement in us all. We are never so perfect as to need no further reformation; never so far converted as to need no additional improvements in our faith. Let the wicked forsake his way and the unrighteous man his thoughts. Let him, that heareth and believeth the words of Jesus but docth them not, cease to raise a superstructure upon the sand, and by repentance and obedience by a firm foundation which cannot be shaken. Let him who believes in God, believe also in Jesus, and let those who have embraced the truth in the love of it press on towards the mark of the prize of the high calling of God in Christ Jesus, who hath called them with an holy calling to wisdom and to virtue and to happiness

THE PATELLIGENCER.

-"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, MARCH 19.

MILLENNIUM.

[For the Christian Intelligencer.]
MR. DREW:-You will confer a favor upon several of your subscribers by answering the following Questions:-

1. What does the Millennium mean? and if it have any meaning, when will it take place :

2. What notions did the apostles and early Christians entertain respecting it?

3. What effects have the predictions and calculations of certain orthodox divines, determining the time, place and persons, when, where and by whom it is to be commenced and consummated, had upon the general credibility of the Christian religion?

4. Is not the whole doctrine of the Millennium founded upon some passage or passages in the book of Revelation ?

5. Is that book to be considered upon the same footing with the other books of the New Testament? and if not, why?

S.C. K.

Hallowell, March 1830.

Our correspondent has cut out the materials for a good deal of work, which it would be impossible for us to accomplish without more study and time than we can now find it convenient to devote to the several subjects brought to view in his questions; and, perhaps, he has applied to the wrong person for the information which some of his queries contemplate, since we confess that our faith in the doctrine of the Millennium is not very strong or well digested. However, we feel disposed to conform to his wishes as far as we can at present, and will, therefore, proceed to give some general remarks, which, as we cannot now furnish more full and particular ones, we hope may not be altogether unsatisfactory.

1. "What does the Millennium mean ?" Ans. A thousand years. In divinity it is used to signify the thousand years in which it is supposed Christ will reign universally on the earth. "When will it take place ?" Of this, surely, we can say nothing, since we are not prepared to say it ever will take place .-The advocates of this doctrine, however, generally agree that it will take place before the expiration of the present century. A very distinguished calculator asserts that it will commence in about 1840-ten years hence; of which there seems strong probability, since calvinism-the religion which be avers will universally prevail in the Millennium-puts forth just at this time such full blown promises of universal prevalence in the course of ten years! The "Christian party in politics" we suppose will obtain the reins of civil government in this country a sufficient time before 1840 to compel all other parts of the world to believe their creed. If the doctrine of the Millennium be true, we think there is great reason to rejoice that, according to the best orthodox authority, it is so soon to commence. We who now live, may rationally feel interested in it. Belike most of us may live to enter that holy period. If so, we shall be sure of not dying under a thousand years and then of being translated to heaven; for none are to die during the Millennium, and all who live therein are to be absolutely certain of salvation. It would be cruel to intimate that this doctrine would lead to licentiousness, since the orthodox never allege that ours has a licentious ten:lency. Still, persons less charitable might be disposed to conclude, that as a doctrine which teaches that all who now live will finally be saved is calculated to weaken religious obligations and hold out encouragement to sin, a doctrine which teaches that all who will then live will certainly be saved, is also as much calculated to open a door for licentiousness Our correspondent may detect the difference as to the tendency of these doctrines if he can. We think it is greatly to be regretted, and reflects not a little on the impartiality of the divine Being, that he has not made the certainty of salvation as strong and as universal for people in all time, as for those who happen to be born within a particular thousand years. But since it is not so, what abundant cause have these now living who may continue to live till 1840, to rejoice in the partiality of God, that he has deferred bringing them into existence until a time when their salvation and a thousand years of human life are absolutely secured for them and all who shall be born after that period!

2. "What notions did the apostles and early Christians entertain respecting it ?" It is difficult to say what notions the apostles entertained concerning the Millennium; for it does not appear that any one of them said any thing about it. No part of their writings, we believe, is ever quoted in support of the doctrine. Nor does it appear that the earliest Christians had any notions on the subject. In the third or fourth century, in which it became very fashionable to mystify the sacred writings as much as possible, it seems

to have been entertained to some extent, though it was never adopted by the whole church or made an article in the creeds of the day. This is evident from the wriings of Eusebins, Irenaus, Origen and others. About the middle of the fourth century the doctrine of the Millennium was brought into more distinct forms. It was then concluded by those who held the doctrine, that Christ was then soon to come personally on earth and reign with his servants,-That the city of Jerusalem would be rebuilt and that the land of Judea should be the habitation of all people,-That the saints, during this period, would enjoy all the delights of an earthly paradise-the face of nature being changed; human life would not be endangered by poisons of the mineral, vegetable or animal kingdoms; beasts of prey are to be extirpated, &c. &c.

Finding that these expectations were not realized, and that the Millennium did not come as looked for, it was natural that the notions concerning it should be changed so as to keep its commencement just ahead. Like the "day of judgment," the Millennium has always been about to come, but has never yet arrived.

3. We are at this moment furnished with no means of answering, with much positiveness, the third question of our correspondent. It is, however, not unreasonable to conclude, that, considering the partiality which the doctrine of the Millennium ascribes to God, and the unfulfilled predictions which its advocates have continued to make concerning it, it must have exerted an influence in a greater or less degree against the general credibility of the Christian religion.

4. The notion of the Millennium is an ancient tradition in the church, grounded almost, if not exclusively upon one or two passages in the Revelation. Indeed, we do not know as any text is relied upon for proof of this doctrine but Rev. xx. 1-6. But the figurative language of this text must be taken in a literal sense to afford any thing like proof of the doc-

5. If by his fifth question, our correspondent means to inquire, whether there is no more room to doubt the authenticity of the book of Revelations than of most of the other books of the New Testament, we should say there is room for more doubts on the subject. But we take it not upon ourself to decide, when the greatest doctors disagree. Dr. Lardner, examining the arguments of Dionysius, a Bishop of Alexandria in the 3d century, who wrote a treatise on the authorship of the book, says that he "must acknowledge that the Revelation has an unlikeness to the apostle John's writings not easy to be accounted for." But Sir Isaac Newton, Dr. Priestly, Mr. Tower, Mr. Evanson and others who have examined the subject, are of opinion that the person who wrote it must have been divinely inspired, since many of the predictions in the book have, as they think, come to pass.

We know not the precise object of our correspondent in proposing these questions, and it may be that we have not in the above entirely met his wishes. We have endeavored to answer his questions, however, in the order in which he proposed them; and if they have made our answer too mechanical, it is not our fault.

The editor of the "Trumpet" says that the account we published two or three weeks ago concerning the death of a lad in N. II. is in some important particulars incorrect. We shal, truly, rejoice to find that I is so; and particularly to learn that the lad is not yet dead. We have only to say that we published the account in strict conformity to the information communicated to us in a letter from a gentleman living near the place where the annir took place and according to the verbal statement of a gentleman in this neighborhood who had learned the facts from another source. Br Whittemore has the promise of a minute and correct statement of the disagreeable circumstance. Whatever appears erroneous in our account it will give us sincere pleasure to correct.

NEW SOCIETY.

It is said that a Society of Universalists has been recently organized in Stow, Mass.

MG-If our attentive friend in Boston, (G. W. B.) will look into the Intelligencer of Feb. 19, he will find an answer to his question in relation to Br. Skinner's

The orthodox paper in Albany complains bitterly because the Catholics have established a Nunnery in that city and have a number of Protestant children under their tuition. The great objection which the editor of that paper makes to this latter fact, is, the Nons teach the (protestant) children " to call their parents heretics," We are not very sorry if the orthodox begin to find out how good and polite it is to be called heretics; but, really, people who are constantly engaged in teaching the children of liberal christians to call their parents heretics, are the last ones who should complain of the Albany Catholics.

A communication signed "Clinton" has been received, giving an account of the persecuting treatment of an orthodox minister towards a school-master, on account of his father's being a Universalist. We make no doubt the statement in the communication may be very true-for such things from such source we have often known before; -but we doubt whether the subject with all its particulars is of sufficient general importance to require the publication at length of the narration.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

QUAKER TO AN UNIVERSALIST, NO. 2. FRIEND,-I have received thy letter of the 7th, and am really glad that mine was so well received by thee, as also to find thee so free to communicate. These considerations have induced me to write again, which I conclude will not be unexpected to thee, and I hope not burthensome; and I will assure thee that my intention is not mere speculation, nor strife for mastery; but solid edification is the thing I wish to receive, as also, if possible, to impart. And I may acknowledge, I have gained information by perusal of thy letter; yet not so much but that I wish for more of the same kind; and should it be at last that I cannot approve of Universalism as a religious system, yet I shall be specially careful not to judge beyond the bounds of proper authority, and by all means not to condemn a fellow being, the formation of whose mental powers never was committed to me, and towards whom, the religion that I profess, enjoins the exercise of forbearance and good will. And therefore for myself I will adopt the language of Pope in his universal prayer:

Let not this weak unknowing hand, Presume thy bolts to throw, and deal damnation round the land, On each I judge thy foe.

If I am right, thy grace impart Still in the right to stay; I am wrong, O, teach my heart To find that better way.

And with respect to thee I would say: Since thou and I have different views Of th' en:lless state of man, And each with confidence pursues His chosen scriptural plan,

I am dispos'd by thy consent, To prove and canvass thine And in return am quite content Thou should'st examine mine.

Therefore, since we both believe it a point of importance to do as we would be done by, let us be free, communicative and charitable as wishing to do good and no harm. There are some expressions in thy letter to which I agree, and it is very probable that by a mutual attention and free communication, we may be brought to a still nearer agreement, on these most important of all subjects, especially if we should cultivate a yielding, rather than obstinate and censorious dispo-

But I would remind thee that my third and fourth paragraphs are not so satisfactorily answered as I could have wished; want of room however may have been the cause. But thou wilt recollect that thy passage from my second to my third paragraph is in these words: "The above remarks will fully meet your third paragraph." But this appears to have been an oversight; for, the "above remarks" are concerning forgiveness; whereas there is nothing about forgiveness in my third paragraph, that being a subject of my second. Thy words next in order are, "I will observe however, in passing, that I have too much charity for other denominations, to say they are exclusively wrong in all their doctrines, and modesty enough not to say I am exclusively right in all mine."

By reconsidering my third paragraph, thou wilt discover, that it was not made a subject of inquiry, whether other denominations are right or wrong, in all or any of their doctrines, but whether there could be sufficient evidence given in favor of the Universalian doctrine; and I there professed, and I believe candidly, that I could willingly believe the doctrine of universal salvation could I be firmly persuaded of its being the right way; and that I should be much obliged to thee if thou wouldst shew me how I might obtain such a persuasion.

But of this I have had no information, altho gh I really think the request was reasonanie, for a man ought not to cherish any new opinion, especially in an affair of so great moment, until he is satisfactorily convinced of its being nearer the truth than the opinion he has heretofore held;-and I being of an inquisitive turn, and wishing to know the truth, and willing to believe it, in whatever form it might appear, was desirous to know, in a sober way, what evidence might be gained in favor of the truth of universal salvation. My good will, also, to my fellow creatures, is sufficient to induce me to wish them all happy, and to believe they wil! he so, provided I can be substantially assured of it.

My question, at the conclusion of my third paragraph, I consider not answered at all. For thy next words, and those intended as the answer, and which, with those above quoted, make the whole of thy reply to my third paragraph, are these: "The only motive therefore, that I would hold forth to you, or any one else, as an inducement to become a Universalist, is the liberty accompanying a belief of the truth of the gospel." deed a good motive to a sinful man to become godly; but I do not see it to be a sufficient motive to induce such a man to believe that all signers are saved. Please to look at the thing again, and thou wilt see that my question was founded on the supposition that the only penalty annexed to unbelief, on the universalian scheme, might be eluded without embracing the universalian faith. To bring the matter fairly into view, I will repeat my words: I see no difference between believers and unbelievers, except that the latter may deserve a greater share of punishment in this life, than the former; and yet even this may be obviated, for I suppose if I do not embrace the faith of Universalism, I may yet five an honest, upright, sober, and even godly life, which undoubtedly must be the only means of averting punishment .--What motive then (i. e. on these premises) canst thou hold forth to me as an inducement to become a Universalist?

Now I think this reasoning is good, and the question rational. For, it will not be de-nied that punishment is the only consequence of unbelief on the universalian scheme, as also of the whole course of a wicked life; and that the way to avoid this consequence is, to eschew evil and do good. Neither will it be denied, that a man may do this, without believing that all mankind are saved, and then why should a man become a Universalist in

order to be happy? But if the only motive that can be held forth to induce any one to become a Universalist, is the liberty accompanying a belief of

the truth of the gospel; then it follows, as a rational consequence, that Universalism, or, a belief that all men are saved, is the truth of the gospel; and that there is greater liberty in this belief than can be out of it; and hence very naturally arises another question. May I not enjoy the liberty accompanying a belief of the truth of the gospel, without believing the truth of the gospel? Here again I suppose I may live a godly, righteons and sober life, if I do not believe all men are saved, and no one will deny but the consequence of such a life is liberty.

But if the foregoing questions are too hard to be answered, I will mitigate a little, and propound one that is easier, thus: By what means may I obtain an assurance that the universalian belief is the truth of the gospel, so that I may enjoy that liberty, and not be troubled with apprehensions about future

This question I earnestly and submissively request thee to answer.

So for this time I bid thee, Friend, farewell, And may we shun the dreadful plagues of hell. I am thy sincere friend.

[For the Christian Intelligencer.]

REPLY OF THE UNIVERSALIST. DEAR FRIEND, -Peculiarly pleasing are the exhibitions of liberality and candor in your last letter, as also, in the first: And it is satisfactory to me that I am favored with a second opportunity, to present, if possible, my sentiments in a clearer light on the subject between us, and, also, with greater perspicuity, which on your part is deemed necessary, to

answer your several queries; with an expre sion of my entire will and pleasure to con ne the correspondence should any diss faction remain with an expectation of obtain

ing further light.

Having written at some length in ansi to the second paragraph of your first lens on repentance, its effects, and the impan and obvious motive in Derry in chasti his creatures, -- as every well disposed his creatures,—as every wen unsposed per son is willing to believe that the best and more consistent character and motive accord be with a God of boundless compassion, and with a God of boundless compassion, and it is an allowed truth that proper notions. Deity form the true foundation for ration and pure religion; I conceived when I sa "the above remarks will fully meet your things to a difference of the contract of the c paragraph," that the difference between lievers and unbelievers was fairly pointed or And farther, I considered, that if my are ments were well digested viz. that all tisement is designed for, and will effect, good of all who have been, are, and shall h chastened, that the truth of universalis would appear in the same remarks; and would appear in the carrier so, and so, they would have answered your third pa agraph, alluded to. My saying that I hat too much charity for other denomination &c. alluded to your remark that 'an atten to convince you of Universalism being the right way would presuppose that all other are wrong-that you must be convinced the first place, that the way you are in is right,' &c. all of which, certainly, is found your third paragraph; and although it we not made a matter of direct inquiry, yet contains a very strong suggestion, at least which induced me to think, as I still thin that my observation was well directed; how ever, the paragraphs, in the letter I receive and in the copy you retained, may not be divided exactly alike.

Without reconsidering your third para

graph, I am sensible the subject of inc was how you might obtain a persuasion the truth of universalism. "But of this say, [you] have had no information."Whether my remarks on your second, four and fifth paragraphs contained any infortion to you, is not for me to say; but the they contained some proof of my doctrin true beyond a doubt. But if my comme contained nothing new to you, I allow, int case, that I gave you no information; if however, I think should not be a matter dispute. Without imposing my reply as rying with it any direct information, th fore, let me ask, as you seem not to object what is said in reply to your second and paragraphs-Is it no proof in favor of versalism that sin, originating in the and being the cause of misery, will ceas the extinction of the soul, or animal life, the misery must cease with the cause which duced it? that the scriptures contain of the future salvation of thousands, who, their rebellion were destroyed without pentance, and nothing to the contrary? the divine Being consulted safer measure bring about the salvation of his offspri than to commit an agency to them wh would be attended with infinite cons ces of any kind? that God created only bless and to make happy in the enjoyin of his love, chastening whom he lov scourging whom he receives, designing producing our good in all his dispensation Is it no proof, that the promises of God clude every intelligent being, that the " is not against the promises, neither can d annul, that it should make them of none feet?" that the spirit and its fruit are and that the spirit returns to God who it? Is all this no proof? I am pretty of dent you will not say that all this on my is taken for granted, for I believe you sensible it is both scriptural and reas Notwithstanding, more proof of the skind may not be amiss. The law bein shadowy dispensation, a "ministrati condemnation" and working wrath, a not to expect a perfect description of t ture and character of Deity from that so but to look upon it according to the scrip representation as making "nothing per Hoping that you will make all necess lowance for the various figures used in scriptures. I submit the following as a a to the proper understanding of the sa

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1. God is infinite, and is necessarily of 'one mind,' or will, which is immute vithout variableness or shadow of one nature which is love, and love cat hate nor work ill, neither can mercy unkind. And I humbly conceive that impossible for infinito love to desire any the less than the greatest good of all his c tures, in which I imagine we shall agre neither could infinite and unerring wisd do less than to plan or contrive to carry effect the unbounded desire of unbou Love; and, surely, infinite power could fail to accomplish what equal love and wisd desired and planned. Here I take my st believing, that, whatever contradicts t conclusions cannot be of God; provided, am correct in the several statements which think are not easily invalidated, believing the I can see the scripture harmomous with m

views of the Divine Being.

2. As I fully believe, that all the threatening as well as all the promises of God will be fu filled, I would recommend to every one wh desires a knowledge of the truth, to contra the threatenings and promises in the bible, law and gospel, in relation to man; the form er of which condemns all, indiscriminate while the latter holds out peace and happeness to every individual. Consequently, the threatnings prove endless misery and the promises endless life, both put together would prove a belief to the content of the conte would prove nothing but contradiction a nonsense. This subject you are reques thoroughly to examine, by which you induced earnestly to receive or reject the sy tem. And this, together with the injunc "If any man lack wisdom let him ask God," I humbly submit to you as a propuneans of obtaining "an assurance that the universalist's belief is the truth of the go

You seem to think the motive to becor universalist "is indeed a good motive for sinful man to become godly" but "not a su feight ficient motive to induce such a man to belie that all sinners are saved." I am far fro thinking that a person influenced by the lo of God to practice holiness, would be pr pared to snatch the laurel from the brow the author of his salvation. But if he h lieved the wisdom from above to be "wi out partiality and without hypocrisy, would trust that God would deal with all h children alike in his own due time, "accel ing to his good pleasure which he hath posed in himself; that in the dispensation the fulness of time he might gather toget in one all things in Christ; both which in heaven and which are in earth, even

Eph. i. 9, 10. Besides, I have not adcated that all "sinners ARE saved," but onthat all will be saved. And indeed the "moreasems to be the only proper one on your own ground, for you say, "if the only motive hat could be held forth to induce any one become a universalist, is the liberty accomaying a belief of the truth of the gospel; in follows as a RATIONAL consequence that versalism is the truth of the gospel; and that there is greater liberty in this belief than an be out of it." This is a frank acknowladgment of the truth of universalism, the parity of the motive held forth and the imssibility of enjoying so great liberty ('where e spirit of the Lord is,') in any other hehe spire. Yet, strange to relate, you immediately ask—"May I not enjoy the liberty accompanying a belief of the truth of the gospel." I cannot impute this to any evil design in rou, my Friend, —, but really, I cannot even imagine what gave it birth; for it seems you were sensible that you could not enjoy he same peace of mind, possessingla different the same peace of mind, possessing a different faith; for almost your next words are "By what means may I obtain an assurance that that meaning the universalian belief is the truth of the gos-bel so that I may enjoy that liberty, and not be mubbed with apprehensions of future mise-Here you have exactly described the ate of the unbeliever (as a believer in hell priments in a future state) for neither has a stave assurance of future bliss in consesence of their doubts which make them unappy, and proves to the experience of mortals he who doubts is damned' or condemnd. Indeed, it is inconsistent to suppose, were you absent from your family, and a son whom you never knew to speak truth and tell you that your house and family ere consumed by fire, that you should be stally free without inquiring further into It would give you uneasiness information could not be called Just so a criminal sentenced to be aged, being told that the Governor would petitioner succeed, as he had good reason enect, is in a state of mingled hope and ertial unbelief, or doubting and truly unhap-

gant him a release providing his mediator until he see the article with the Gover s name affixed to it. We however, should walk by faith and not by sight alone. on are anable yet fairly to see the difference ciween believers and unbelievers, look well to the following simile. Suppose a ship's erew and you among the number, were in e act of drowning by the sinking of your essel, and 'in an acceptable time' a firmly nade, new ship, should come along side and Fave you from the abyss, receive you cordialive on board; the commander, asks to what ort you were bound-your captain answers to St. Malo, a scaport in the province of Brittany in France. The stranger informs you he is bound to the same port, and will ad you there safely in fifteen days, free from expense or danger. Allow in this case that ere except yourself. What would be your isery if you doubted the veracity of your eliverer, and in opposition to all the rest of e crew you feared the ship was sailing for arseilles, when you would be condemned slaves to the galleys to 'tug at the oar.'es your unbelief make the commander's faith of none effect?' No.. You are safely nded at St. Malo according to his word.-low you are all equal. But what has been difference? Answer, during the 'fifteen vs' sailing for as long as you may have been n unbeliever) all about you were as happy is a contented mind could make them, while took "no rest day nor night." Il the true statement of the case before us. and by proper attention to the directions ere given and the arguments adduced, you will both see a wide difference between beevers and unbelievers, and learn the means whereby you may obtain an a marance that universalism is the truth of Gospel." Truly and sincerely yours,

TRU CHECHTCLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MARCH 19, 1830.

Congress. - this body has now been in session more than four months, an I as yet searcely one of the great number of subjects which must be disposed of, For the first six or eight weeks he Senate held a session of one hour a day, four days at of seven, during which time not much was done are the receiving and referring of petitions. Since hen the time has been principally taken up in speechmaking, on a subject, not of business, but of sectional erimination. In the House appearances are more favorable to the transaction of the public business. Col. Johnson, Chairman of the Committee on the Post-offee, has made a report to the House against the sus passion of Subbath mails, ten thousand copies of which were ordered to be printed. The minority of the Committee also made a Report (something new,) which, out of courtesey, was also ordered to be printed.

A spirited debate has taken place in the Massachaetts Legislature on the subject of incorporating the American Temperance Society, with power to hold property to a large amount. It was alleged that the oxiety was a sectarian one (orthodox,) and that no person, however much he might subscribe, could be adnitted as a member unless he belonged to the orthodox party-or what is the same thing, unless he should be toted in by a majority of the members, all of whom are now, carefully orthodox. The Hon. Mr. Salstonstall, Senator from Salem, made a Report on the petition, in which he most ably and fearlessly exposed the plan of the Society.

la amending the Constitution of Massachusetts it is Proposed that every town having 1209 inhabitants be enided to one representative, and to another for every 2100 in addition; and that towns with less than the former number be classed or send a representative every other year. The Editor of the Boston Courier regards this " alternation of privilege" as most ridicour, and doubts whether the people would find it so satisfactory as the classing system. Experience in Maine, where small towns are classed, we believe has generally proved that the "alternation" is most satisfactory to the people. On the other system, small towns san send a representative no oftener; and then may be obliged to send one whom the town whose privilege it is to send may not choose. If alone, when they do send, they can have their own choice. Many towns that were originally classed, have obtained from the Legislature permission to be separated from the class, and to send a representative once in two or three years; as their population might entitle them to. This saves quarrels, and generally, we believe, has been found most

STATE HOUSE .- The bill authorizing the Treasurer of State, to negotiate a loan of twenty five thousand dollars in behalf of the State, at 5 per cent interest, towards the erection of the public buildings at Augusta the approaching Season, passed to be enacted in both Houses last week and has been signed by the Governor. It is calculated that between forty and thousand dollars will be required to meet the expendi tures on the State House this season. The loan of twenty five thousand, with what is already in the Treasury arising from the sale of lands for this purpose, will sufficient to meet the expenditure.

NEW-HAMPSHIRE .- The Hon, MATTHEW HAR-VEY has been elected Governor of New-Hampshire by a majority somewhat larger than was obtained by Gov. Pierce last year. Majorities of Senators and Representatives of the same political party (democratic republican) have also been chosen.

The question as to the right to a seat in the U. S. House of Representatives from Virginia, contested by George Loyal, against Thomas Newton, the sitting member, has been decided by a majority of 13, in favor of Mr. Loyal. Mr. Newton has been in Congress 30 years successively, and was "the father of the House."

BOLIVAR .- On the 20th of January Gen. Bolivar communicated a Message to the Colombian Congress, resigning the chief executive magistracy of the Republie, but the Congress, it is said, will not accept his resignation. It is intimated in some papers, that this was done by Bolivar with a view to be declared President for life

FIRE .- On Thursday of week before last, about 2 o'clock in the morning, the dwelling-house of Aaron Barton in East Livermore took fire and together with a large barn, granary, &c. burnt to the ground. The family had time barely to escape in their night clothes -saving nothing but two beds and a small quantity of grain. No insurance.

The Resolve in favor of the Methodist school in Readfield, which passed the Senate, only one member dissenting, was subsequently rejected in the House by a large majority. A motion to reconsider afterwards, was also refused. So that business is at rest for this year.

NOMINATIONS .- On Wednesday of last week the "national republican" members of the Legislature had a Convention in Portland, and nominated Hon. Jonathan G. Hunton for re-election as Governor of this State. On the Friday following, the "democratic republican" members held a Convention, and nominated Hon. Samuel E. Smith for the same office.

It was expected that the Legislature would have adjourned yesterday.

NEWSPAPERS, -- Two new weekly papers have made their appearance in this State within a week past -one the Eastern Pioneer, located, as the editor observes, "in the north east corner of no where"-alias. Orono; the other, the Blue-hill Beacon, erected on Blue-hill, Hancock Co.—the same hill, we presume, which our friend Jonathan Fisher passed poetically when he was compelled by dire storms to

"Hold his right hand against the windward cheek." One paper professes to be neutral as to politics,the other independent. There is a vast difference between being neutral and independent.

The counter Report of the minority of the Commit tee on Post Offices has come to hand. It is tolerably well written, but is a most sophistical production. For sound reasoning and republican principles it will not compare with the Report of the majority, published on this page.

SUNDAY MAIL REPORT.

We are happy-very happy-to have it in our pow er this week to present our readers with the most ex cellent Report of the Committee in the U. S. House of Representatives, on the subject of the petitions for stopping the Sunday mails. The reader will partake of our feelings of admiration and gratitude, as he gives it a perusal and a reperusal. It seems to us to be even superior to the highly extelled Report of the same gentleman (Hon. R. M. Johnson,) last year. It ought to be stereotyped as a tract and circulated and attentively read in every part of this widely extended and yet, (thank God,) free country. But, to keep the reader no longer from the article, we say-"Read,-ponderand reflect."

The Committee on Post Offices and Post Roads, to

The Committee on Post Offices and Post roads, to whom the Memorials were referred for prohibiting the transportation of Mails, and the opening of Post Offices, on Sunday, REPORT—

That the memorialists regard the first day of the week as a day set apart by the Creator for religious exercises; and consider the transportation of the mail, and the opening of the post offices on that day, the vielation of a religious duty, and call for a suppression of the practice. Others, by counter memorials, are known to entertain a different sentiment, believing that no one the practice. day of the week is holier than another. Others, holding the universality and immutability of the Jewish decalogue, believe in the sanctity of the seventh week as a day of religious devotion; and by their memorial now before the committee, they also request that it may be set apart for religious purposes. Each has hitherto been left to the exercise of his own opinion; has hitherto been felt to the exercise of his orthogonal and it has been regarded as the proper business of Government to protect all, and determine for none. But the attempt is now made to bring about a greater uniformity, at least, in practice; and as argument has failed, the Government has been called upon to interpose

is authority to settle the controversy.

Congress acts under a constitution of delegated and imited powers. The committee look in vain to that instrument for a delegation of power authorising this instrument for a delegation of power authorising this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains, is one that prohibits a religious test; and another, which declares that Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof. The ommittee might here rest the argument, upon the groun that the question referred to them, does not come with in the cognizance of Congress; but the perseverance and zeal with which the memorialists pursue their ob ject, seems to require a further chacidation of this sub-And, as the opposers of Sunday mails disclaim tention to unite church and state, the committee all intention to unite church and state, the committee all intention to unite church and state, the committee do not feel disposed to impugn their motives; and whatever may be advanced in opposition to the measure, will arise from the fears entertained of its fatal tender, when the care of the patient. The cacy to the peace and happiness of the nation. The ca-tastrophe of other nations, furnished the framers of the constitution a beacon of awful warning, and they have evinced the greatest possible care in guarding against

the same evil.

The law, as it now exists, makes no distinction as to the days of the week, but is imperative that the post masters shall attend at all reasonable hours, in every day, to perform the duties of their offices; and the Postmaster General has given his instructions to all Postmaster General has given his instructions to all Post-masters, that, at post offices, where the mail arrives on Sunday, the office is to be kept open one hour or more, after the arrival and assorting of the mail; but in case that would interfere with the hours of public worship, the office is to be kept open for one hour after the usual time of dissolving the meeting. This liberal construc-tion of the-law does not satisfy the memorialists. But

the committee believe that there is not just ground of complaint, unless it be conceded that they have a controlling power over the consciences of others. If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves, are at issue. However suited such a decision may be to an ecclesiastical council, it is incompatible with a republican legislature, which is purely be quitted and not religious purposes.

In our individual character, we all entertain opinions and pursue a corresponding practice upon the subject of

In our individual character, we all entertain opinions and pursue a corresponding practice upon the subject of religion. However diversified these may be, we all harmonize as citizens, while each is willing that the other shall enjoy the same liberty which he claims for himself. But in our representative character, our individual character is lost. The individual acts for himself—the representative for his constituents. He is chosen to represent their political, and not their religious views—to guard the rights of man; not to restrict the right of conscience. Despots may regard their subjects as their property, and usurp the Divine prerogative of prescribing their religious faith. But the history of the world furnishes the melancholy demonstration, that the disposition of one man to coerce the religious homage of another, springs from an unchastened ambition, rather than a sincere devotion to chastened ambition, rather than a sincere devotion to any religion. The principles of our Government do not recognize in the majority, any authority over the minority, except in matters which regard the conduct of man to his fellow man. A Jewish monarch, by grasping the holy censer, lost both his sceptre and his freedom; a destiny as little to be envied may be the lot of the American people, who hold the sovereignty of power, if the, in the person of their representatives, shall attempt to unite in the remotest degree, Church

and State.

From the earliest period of time, religious teacher have attained great ascendancy over the minds of the people; and in every nation, ancient or modern, whethagan, Mahomedan, or Christian, have suc the incorporation of their religious tenets with the po-litical institutions of their country. The Persian idols ern priesthood of Europe, have all, in their turn, been the subject of popular adulation, and the agents of pelitical deception. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how ranid would be the succession of the same same. foresee how rapid would be the succession, or how numerous the train of measures which might follow, involving the dearest rights of all—the rights of conscience.—It is perhaps fortunate for our country, that the proposition should have been made at this early per-riod, while the spirit of the revolution yet exists in full vigor. Religious zeal enlists the strongest prejudices of the human mind; and, when misdirected excites the worst passions of our nature, under the delusive pretext to deep god service. Nothing so infuriates the heart to deeds of rapme and blood; nothing is so incessant in its toils; so persevering in its determinations; so appalling in its course; or so dangerous in its consequences. The equality of rights secured by the constitution, may bid defiance to mere political tyrants; but the robe of sanctity too often glitters to deceive. The constitution regards the constitution rega tion regards the conscience of the Jew as sacred as that of the Christian; and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than that of a whole community. That representative who should violate this principle, would loose his delegated character, and forfeit the confidence of his constituents. If Congress shall declare the first day of the week hely, it will not convince the Jew nor the Sabbatarian. It will dissatisfy both; and, consequently, convert neither. Homan power may extort vain sacrifices; but Deity alone can command the affections of the heart. It must be recollected, that, in the earliest settlement of this country, the spirit of persecution which drove the niteriors. which drove the pilgrims from their native home, was brought with them to their new habitations; and that some Christians were scourged, and others put to death, for no other crime than dissenting from the dogmas of

With these facts before us, it must be a subject of deep regret, that a question should be brought before Congress, which involves the dearest privileges of the constitution, and even by those who enjoy its choicest blessings. We should all recollect that Cataline, a ed patriot, was a traitor to Rome; Arnold, a professed whig, was a traitor to America; and Judas, a professed disciple, was a traitor to his Divine Master. With the exception of the United States the whole human race, consisting it is supposed of eight hundred millions of rational human beings, is in religious bondage; and in reviewing the scenes of persocution which history every where presents, unless the committee could believe that the cries of the burning victim, and the flames by which he is the amost, hear to heaven a grateful incense, the conclusion is inevitable, that the line cannot be too strongly drawn between Church and State. If a solemn act of legislation shall, in one point, define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of divine revelation, and enforce every religious obligation, even to the forms and ceremonies of wor-ship, the endowment of the church and the support of

It was with a kiss that Judas betraved his Divine Master, and we should all be admonished, no matter what our faith may be, that the rights of conscience cannot be so successfully assailed as under the pretext of holi-ness. The Christian religion made its way into the world in opposition to all human governments. Banishment, tortures, and death were inflicted in vain to stop its progress. But many of its professors as soon as clothed with political power, lost the meek spirit which their creed inculcated, and began to inflict on which their erect incate age, and began to other religions, and on dissenting sects of their own religion, persecutions more aggravated than those which their own apostles had endured. The ten persecutions of Pagan Emperors were exceeded in atrocity by the massacres and murders perpetrated by Christian hands; and in rain shall we examine the records of imperial massacres and murders perpetrated by Christian hands; and in vain shall we examine the records of imperial tyranny for an engine of cruelty equal to the Holy Inquisition. Every religious sect, however meek in its origin, commenced the work of persecution as soon as it acquired political power. The framers of the constitution recognized the eternal principle, that, man's relation with his God is above human legislation, and his rights of conscience unalienable. Reasoning was not necessary to establish this truth: we are conscious his rights of conscience unattenance. Reasoning was not necessary to establish this truth: we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many marys in tortures and in flames. They felt that their duty to God was superior to human caatments, and that man could exercise no authority over their consciences: it is an inborn principle which nothing can eradicate.

The bigot, in the pride of his authority, may lose

sight of it—but strip him of his power; prescribe a faith to him which his conscience rejects; threaten him in turn with the dungeon and the faggot; and the spirit which God has implanted in him, rises up in rebellion and defice you. Did the primitive Christians ask that Government should recognize and observe their religious institutions? All they asked was toleration; all they complained of was persecution. What did the Protest-ants of Germany, or the Hugenots of France, ask of their Catholic superiors? *Toleration*. What do the perse-cuted Catholics of Ireland ask of their oppressors?

Toleration.

Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it, that in the full martyre are religious which human laws can seenjoyment of every principle which human laws can se-cure, wishes to wrest a portion of these principles from neighbor? Do the petitioners allege that they can not conscientiously participate in the profits of the mail contracts and post offices, because the mail is carried on Sunday? If this be their motive, then it is worldby gain which stimulates to action, and not virtue or religion? Do they complain that men, less conscien-tions in relation to the Sabbath, obtain advantages tions in relation to the Shouath, obtain advantages over them, by receiving their letters and attending to their contents? Still their motive is worldly and self-ish. But if their motive be to induce Congress to sanction by law their religious opinions and observances they be registed, as in their sanction by law their religious opinions and observances, then their efforts are to be resisted, as in their tendency fatal both to religious and political freedom. Why have the petitioners confined their prayer to the mails? Why have they not requested that the Government be required to suspend all its executive functions on that day? Why do they not require us to enact, that our ships shall not sail—that our armies shall not march—that officers of justice shall not seize the suspected, or guard the convicted? They seem to forget that Government is as necessary on Sunday as forget that Government is as necessary on Su on any other day of the week. The spirit of The spirit of evil de not rest on that day. It is the Government, ever ac-tive in its functions, which enables us all, even the pe-titioners, to worship in our churches in peace. Our Government furnishes very few blessings like our mails. Government furnishes very lew blessings like our mails. They bear, from the centre of our republic to its distant extremes, the acts of our legislative bodies, the decisions of the judiciary, and the orders of the Executive. Their speed is often essential to the defence of the country, the suppression of crime, and the dearest interests of the people. Were they suppressed one

day of the week, their absence must be often supplied day of the week, their absence must be often supplied by public expfesses, and, besides, while the mail bags might rest, the mail coaches would pursue their journey with the passengers. The mail bears, from one extreme of the Union to the other, letters of relatives and friends, preserving a communion of heart between those far separated, and increasing the most pure and refined pleasures of our existence; also, the letters of commercial men convey the state of the markets, prevent ruinous speculations, and promote general as well as individual interest; they bear innumerable religious letters, newspapers, magazines, and tracts, which reach as individual interest; they bear innumerable religious letters, newspapers, magazines, and tracts, which reach almost every house throughout this wide republic. Is the conveyance of these a violation of the Sabbath? The advance of the human race in intelligence, in virtue, and religion itself, depends in part upon the speed with which a knowledge of the past is disseminated. Without an interchange between one country and another and between different sections of the same country, every improvement in moral or political science, other and between different sections of the same country, every improvement in moral or political science, and the arts of life, would be confined to the neighborhood where it originated. The more rapid and the more frequent this interchange, the more rapid will be the march of intellect, and the progress of improvement. The mail is the chief means by which intellectual light irradiates to the extremes of the Republic. Stop it one day in seven, and you retard one seventh the advancement of our country. So far from stopping the mail on Sunday, the committee would recommend the use of all reasonable means to give it a mend the use of all reasonable means to give it a commend the use of all reasonable means to give it a greater expedition and a greater extension. What would be the elevation of our country, if every age conception could be made to strike every mind in the Union at the same time! It is not the distance of a province or state from the seat of government which endangers its separation, but it is the difficulty and unfrequency of interceurse between them. Our mails reach Missouri and Arkansas in less time than they reached Kentucky and Ohio in the infancy of their settlements; and now, when there are three millions of reached Kentucky and Onto in the meanty of milions of thements; and now, when there are three milions of people extending a thousand miles west of the Alleg-hany, we hear less of discontent, than when there were a few thousands scattered along their western

To stop the mails one day in seven would be to To stop the mails one day in ceven would be to thrust the whole Western country, and other distant parts of this republic, one day's journey from the seat of Government. But, were it expedient to pay an end to the transmission of letters and newspapers on Sunday, because it violates the law of God, have not the petitioners begin wrong in their efforts? If the arm of Government be necessary to compel man to respect and obey the laws of God, do not the State Governments possess infinitely more power in this respect! Let the petitioners turn to them, and see if they can ermining possesses. Let the petitioners turn to them, and ree if they can induce the passage of laws to respect the observance of the Sabbath; for, if it be sinful for the mail to carry letters on Sanday, it must be equally sinful for individuals to write, carry, receive, or read them. It would seem to require that these acts should be made penal, to complete the system. Travelling on business or recreation, except to and from church; all printing, carrying, receiving, and reading of newspapers; all carrying, receiving, and reading of newspapers; all conversations and social intercourse, except upon religious subjects, must necessarily be punished, to suppress the evil. Would it not also follow, as an inevitpress the evil. Would it not also follow, as an inevitable consequence, that every man, woman, and child, should be compelled to attend meeting? and, as only one sect, in the opinion of some, can be deemed orthodox, must it not be determined, by law, which that is, and compel all to hear those teachers, and contribute to their support? If minor publishments would not restrain the Jew, or the Sabbatarian, or the Infidel, who believes Saturday to be the Sabbatarian, or the Infidel, who believes Saturday to be the Sabbatarian. believes Saturday to be the Sabbath, or disbelieves the whole, would not the same system require that we should resort to imprisonment, banishment, the rack and the faggot, to force men to violate their own con and the laggot, to love men to violate their own consciences, or compel them to listen to doctrines which they abbor? When the State Governments shall have yielded to these measures, it will be time enough for Congress to declare that the rattling of the mail coaches shall no longer break the silence of this despotism. It is the duty of this Government to afford to all—to Lew or Gentle, Payan or Christian, the protection of Jew or Gentile, Pagan or Christian, the protection and the advantages of our benignant institutions, on Sun-day, as well as every day of the week. Although this government will not convert itself into an ecclesiastical tribunal, it will practice upon the maxim laid down by the founder of Christianity—that it is lawful to do good on the Sabbath day. If the Almighty has set apart the first day of the week as time which man is bound to keep holy, and devote exclusively to his wor ship, would it not be more congenial to the Christians to appeal exclusively to the Gr Christians to appeal exclusively to the Great Lawgiver of the Universe to aid them in making men betterin correcting their practices by purifying their hearts? Government will protect them in their efforts. When they shall have so instructed the public mind, and awakened the consciences of individuals, as to make them believe that it is a violation of God's law to carry the mail, open post offices or receive letters on Sunday, the evil of which they complain will cease of individuals are applied to the strong arm of circles. self, without any exertion of the strong arm of civil power. When man undertakes to be God's avenger, he becomes a demon. Driven by the frenzy of a religious zeal, he less every gentle feeling, forgets the most sacred precepts of his creed, and becomes force-

cious and unrelenting.

Our fathers did not wait to be oppressed, when the Our fathers did not want to be oppressed, when the mother country asserted and exercised an unconstitutional power over them. To have acquiesced in the tax of three pence upon a pound of tea, would have led the way to the most cruel exactions; they took a bold stand against the principle, and liberty and independence were the result. The petitioners have not requested Congress to suppress Sunday mails upon the ground of political expediency, but because they vio-late the sanctity of the first day of the week. This being the fact, and the petitioners having in-

dignantly disclaimed even the wish to unite politics and hope, that they will feel reconciled to its decision, in the case; especially, as it is also a fact, that the counorials, equally respectably, oppose the interfer ence of Congress, upon the ground that it would be legislating upon a religious subject, and therefore un-

Resolved, That the committee be discharged from the further consideration of the subje

STATE OF MAINE.

By the Governor of the State of Maine:
A PROCLAMATION
FOR A DAY OF PUBLIC HUMILIATION, FASTING

AND PRAYER.

In commemoration of a custom established by the pi-In commemoration of a custom-examined by the pi-ous forefathers of New-England, I hereby, with ad-vice of Council, appoint THURSDAY, the eighth day of April next, for HUMILIATION, FASTING

When we reflect on the immeasurable distance between the Creator and the created, and our utter de pendence on Him through His Son Jesus Christ, for the hope of salvation; or when we confine our reflections within the narrow limits of this life, and behold around us all things perishable and transitory, man himself, with the world he inhabits, subject alike to fiual dissolution, we shall find abundant reason for the religious observance of such a day.

Mindful of our manifold deviations from the path of moral and religious duty, it becomes us, on such an oc casion to bow with deep humility before Him, whose

casion to bow with deep humility before Him, whose ear is ever open to prayer, and who looks, with divine complacency, on the humble and contrite in spirit.

May we be suitably reminded of every act of oppression, cruelty or injustice that may tend to tarnish our character as a free people; and that within the bosom of our own country, man is yet the slave of his fellow man. It becomes therefore, the people of this State, as a member of this great Republic, to unite in prayer, that God in his infinite mercy, may bless the means already commenced, for the gradual extinction of slavery.

May we remember in our petitions, the poor and the

May be remember in our petitions, the poor and the destitute, the sick and the afflicted, the widow and the orphan; and may our charities, our kindness, our sym-

orphan; and may our charities, our kindness, our sympathies and our protection, be extended to them all.

May God bless the means of diffusing useful knowledge throughout this our favored land, from the Infant school to the highest Seminary of learning. May He graciously smile on the seed time and harvest of the Husbandman and prosper our Commerce, our Fisheries and our Manufactures. May He who "maketh the wrath of man to praise him," suppress the violence of party animosity: and may peace and happiness prevail throughout our borders, that we may become that happy people, "whose God is the Lord."

The people are requested to abstain from recreation

The people, "whose upon it the Lord."
The people are requested to abstain from recreation and unnecessary labour on that day.

Given at the Council Chamber in Portland, this

elecenth day of March, in the year of our Lord one thousand eight hundred and thirty; and in the fifty fourth of the Independence of the United States. States. JONATHAN G. HUNTO By the Governor. EDWARD RUSSELL, Secretary of State

From the Somerset Journal. Mr. COPELAND,—In the fore part of February last a man in attempting to cross the wilderness from Lower Canada to the Kennebec, was so unfortunate as to freeze both his feet, and Jay in the woods two severe cold nights without are fees the severe cold nights without a severe cold nights without a

freeze both his feet, and lay in the woods two severe cold nights without any fire, when two men passing that way with sleighs brought him to Capt. Holden's at Moose River, where he remained a few days and was then conveyed to the town of Moscow, where he has been very kindly treated and received all necessary medical and surgical aid. He has lost the code of nearly all his toes, his two great toes have been taken off at the first joins, the side of our foot was badly frozen, and the heel frozen to the bone. But he is now in good health and his sores fast healing.

He is entirely deaf and dumb, yet informs us by signs that he is thirty-five years of age, and has two brothers.

He is entirely deal and dumb, yet informs us by signs that he is thirty-five years of age, and has two brothers, one a doctor and the other a sailor, and had one more who, is dead. We understand that his father, though long since dead, was formerly a minister, and that the matting has a hear angle regarded was consumed by meeting-house he usually occupied was consumed by fire. He writes his name James H. Young, and is a fire. He writes his name James H. Young, and is a shoe maker, but we cannot learn the place of his birth; but several reasons induce us to believe that he belongs to the States, and has been absent from home four years and a half, and is now anxious to return there again. He has repeatedly taken a sheet of paper and after folding it in the common form of a letter, would hand it to some one requesting that a letter might be immediately sent to his brother, intimating that he would come after him and handsomely reward his benefactors. As we do not know the place of his abode we solicit the favor that you would give this a place in your paper, requesting other printers do the same. your paper, requesting other printers do the same.

JONAH SPAULDING.

The Legislature of Massachusetts terminated its win ter session on Saturday last, and was prorogued to the Tuesday next preceding the last Wednesday in May. During the session 101 Acts were passed, beside many

The Legislature of New-Jersey have pass preventing the circulation in that State, of Bank Notes of other States, under five dollars; and abolishing milita training, except one day in each year.

A duel was fought, lust week, at Hoboken, near New-York, between two young lads of that city; one of them was slightly injured.

A bill is before Congress for discharging certain in-solvents indebted to the United States.

TO CORRESPONDENTS.

Br. Butes' Letter to Mr. Miller shall appear in our ext. Owing to the length of Br. Hoskins' excellent Sermon-none too logg however-and to the room required for some other articles, we must defer the insertion of "The Scriptures No. 2." "Frankfort" and others till next week.

MARRIED, In this town, by Rev. Mr. Atwell, Mr. Robert H. Douglass to Miss Sally Mero.

In Thomaston, on the 11th inst. by the Rev. John H. Ingraham, Hon. Halsey Healy to Mrs. Mary M.

Sprague.
In Portland, by Rev. Dr. Tyler, Col. John D. Kinsman, Attorney at Law, to Miss Angela, daughter of Levi Cutter, Esq.
In Vinalhaven, Mr. Timothy Lanc to Miss Rebecca

In Newburyport, Mr. William H. Tyler, of Calais,

In Newburyport, Mr. William H. Tyler, of Calais, to Miss Rebecca Laird.
In Concord, N.H. Mr. Charles Cross, of Canterbury, to Miss Rebecca M. Hoyt.
In Vassalborough, by William Weart, Jr. Esq. Mr. Daniel Proctor to Miss Sarah Wyman.
In Wiscasset, Mr. Ebenezer Hood to Miss Edy Ana Stuart, of Dresden.
In Limerick, Mr. Thacher Wedgwood, of Parsonsfield, to Miss Belinda Eaton, of Limerick.

DIED,

In Hallowell, very suddenly, Mr. Samuel Tenney, ged about 50.
In Portland, on Saturday last, Mr. Thomas Hovey.

In Bath, on Friday last, very suddenly Capt. John N.

Ingalls, aged 60.
In Gorham, 8th inst. Mr. Samuel Crockett, aged 78.
In 'idney, on Monday, 8th instant, Mr. Luther Reynolds, Jr. aged 26. ables, Jr. aged 20. In Scarberough, Fol. 10. Mrs. Ennise Chadwick, relict of the late Rev. Benj. Chadwick.

In Colombia, Mc. Mr. Benjamin B. Nash, aged 31. Mrs. Anna, his wife, aged 28.

M. B. F. O. F. WEDNESDAY evening next, March six o'clock, P.M.

guestion for Discussion,

Question for Discussion,

Is it for the public good, for our Legislature to
grant exclusive privileges to individuals or corporations?

Punctual attendance.
S. A. KINGSBERY, Scribe.
A. L. 5834—A O. 5.

NOTICE.

THE subscriber respectfully informs the gentlemen and ladies of Gardiner, Hallowell, and Augusta, and the vicinity, that he still continues to carry on his basiness opposite the Gardiner Hotel, in all its various Woollen Clothes, Colouring Sinas
Woollen Clothes, Colouring Sinas
moving spots of all kinds. Carpets and Table Clothes
dressed, &c. &c.—And while he solicits the patronage
of the public he humbly and thankfully acknowledges
all past favors. All orders promptly attended to.

State faction given or no pay received. viz. Steaming and Cleansing all kinds

N. B. Satisfaction given or no pay received.

DANIEL H. JOHNSON.

Gardiner, March 18, 1830.

STATE LOAN OF \$25,000.

STATE OF MAINE.

Treasury Office, Portland, March 12, 1820.

NOTICE is hereby given that proposals will be received at this Office until the twelfth day of May next, for a Loan to the State of Maine, of twenty-five thousand dollars, which sum the Treasurer of the State is authorized and directed to obtain on the faith of the State in terms most favorable, not less than no rein. State on terms most favorable, not less than par, reim bureable at the pleasure of the Government after eight years, with interest not exceeding five per cent per an-num, to be paid semi-annually at the Treasury.

I therefore in compliance with the duty prescribed by Resolve of the Legislature of the State aforesaid passed the 11th instant, to obtain said lean, make known, that those persons or Corporations offering the greatest premium for such loan, or any part of it, shall have the same. same. Treasurer of the State of Maine.

SCHOOL.

ME subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open his School for young Ladies and Gentlemen, in this village for the season, in the old Masonic Hall, (so called) on Monday the twenty-sixth of April next. Instruction will be given in all the branches commonly taught in public Schools, viz. English Grammar, Arithmetic, Geography, Penmanship, Rhetoric, History, Geometry and Algebra, and the Latin and Greek languages.

Terms of tuition from \$3 to \$4.50 per quarter. d Algebra, and the Latin and Green in a digebra, and the Latin and Green in a digebra, and the Latin and Green in a digebra digebra from \$3 to \$4,50 per quarter.

GEO. C. WHITNEY.

WEBSTER'S SPEECHES.

WEBSTER'S SPEECHES.

IN PRESS, and will be published in a few weeks at the Advocate Office, Two Speeches by Daniel Webster of Massachuzetts, in the U.S. Senate, in defence of New-England. The Speeches will make a pamphlet of upwards of 100 pages octavo, will be printed on good type and paper, and cannot be afforded at less than 37 cents single, or \$3 a dozeo. A small edition only will be printed, and we will thank those who wish for copies to inform as as early as possible.

ROBINSON & BAKER.

Hallowell, March 5, 1830. Hallowell, March 5, 1830.

DUBLISHED twice a month, \$1,25 pcc annum, or sixteen unubers, can be had for one dollar, remitted post paid to SAM'L COLMAN, Portland, Agent for Maine.

THEOPHILUS P. CHANDLER, ATTORNEY AT LAW, GARDINER.....(Me.) (Office near the Bank.)

Dec. 1, 1829

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WRITTEN IN A WARM DAY NEAR THE CLOSE OF WINTER.

How soft this Southern gale!—Its freshness falls
Upon my forehead, like the light, warm touch
Of the dew-lips of Spring-time. It has been
In the fair clime of blossoms, and it bears An errand of enchantment to our woods
And quiet vales. Spring, with her rose-air breath,
Is coming now, upon her rainbow wing,
To waken the green earth to life and joy,
And the free air to music. She will weave
Her violet throne upon a thin, white cloud.
Soft-floating in the middle air, and call
Joon her thousand votaries to hail
Her coming with a song or smile. The waves
Will shout from rock and mountain, the blue lakes
Will tremble like the plumage of a Dove An errand of enchantment to our wood-Her coming with a song or smale. The waves Will shout from rock and mountain, the blue lakes Will shout from rock and mountain, the blue lakes Will tremble like the plumage of a Dove In the new gush of studight, and the birds Will breathe their lovas in music, and float off, A shower of blossoms in the atmosphere. The young, gray leaves will weave their twilight hues In grove and forest—mid yon budding blees, The Sea will sleep, like a Circassian bride Decked with her richest jewelry—the sky Will take a bluer tint, and seem to arch More bigh, and pure, and beautiful above As if to let the spirit go abroad In ampler journeyings—and a deep spell Of life and bliss will, like a blessing, rest Upon the waking heart, and bid it dance Like a light feather on the buoyant wave Of beautiful imaginings of Heaven.

REFLECTIONS AT TWILIGHT.

Rest! weary thought awhile,
By care and labour tost,
For thy freshest plumes are soiled with dust,
And the fountain hath fail'd of thy fondest trust, And thy pilgrim-staff is lost.

Come hope! with flagging wing,
Like the Ark-dove own again.
O'er a trackless waste thy flight hath sped,
Thou hast sought the living among the dead,— 'Tis fit thy search were vain.

Thou stricken heart-return!-What was thy chastening rod?
The faithless prop,—or the shaft of guile?
The ice-cold glance, or the treacherous smile?
Go!—speak of thy wounds to God.

Torn, sad and musing soul! This hallow'd hour was given
To gird thee anew for the race of life And to cheer a clime of change and strife With a gleam of the peace of he wen.

Ladies' Magazine.

THE RESERVE OF THE PARTY OF THE

MISCELLANY.

Amidst the general desire to see the great Speeches of the great men in the U. S. Senate on the great debate, we can do no more, by way of gratifying on readers, than to cut out a slice or two from some o the principal ones. And in making these extracts we cautiously take those parts which have the least of party in them. What follow we recommend as some of the best efforts of American eloquence.

MR. HAYNE, OF S. C.

There is a spirit, which, like the father of evil, is constantly "walking to and fro about the earth, seeking whom it may devour:" it is the spirit of false philanthropy. The persons whom it possesses, do not indeed throw themselves into the flames, but they are employed in lighting up the torches of discord throughout the community Their first principle of action is to leave their own affairs, and neglect their own duties, to regulate the affairs and the dufies of others. Theirs is the task to feed the hungry, and clothe the naked, of other lands, while they thrust the naked, famished, and shivering beggar from their own doors;—to instruct the beather, while their own children want the bread of life .-When this spirit infuses itself into the bosom of a statesman, (if one so possessed can be called a statesman,) it converts him at once into a visionary enthusiast .-Then it is, that he indulges in golden dreams of national greatness and prosperity. He discovers that "liberty is power," and not content with vast schemes of improvement at home, which it would bankrupt the treasury of the world to execute, he flies to foreign lands, to fulfil obligations to "the human race," by inculcating the principles of "political and religious liberty," and promoting the "general welfare" of the whole human race. It is a pirit which has long been busy with the slaves of the South, and is even now displaying itself in vain efforts, to drive the Government from its wise policy in relation to the Indians. It is this spirit which has filled the land with thousands of wild and visionary projects, which can have no effect but to waste the energies and dissipate the resources of the country. It is the spirit, of which the aspiring politician dexterously avails himself, when, by inscribing on his banner the magical words Liberty and Philanthropy, he draws to his support that entire class of persons who are ready to bow down at the very names of their idols. * If there be one State in this Union, Mr.

President, and I say it not in a boastful spirit-that may challenge comparison with any other for an uniform, zealous, ardent, and uncalculating devotion to the Union, that State is South Carolina. Sir, from the very commencement of the Revolution, up to this hour, there is no sacrifice, however great, she has not cheerfully made, no service she has ever hesitated to perform. She has adhered to you in your prosperity, but in your adversity, she has clung to you with more than filial affection. No matter what was the condition of her domestic affairs, though deprived of her resources, divided by parties, or surrounded by difficulties, the call of the country, has been to her as the voice of God .-Domestic discord ceased at the sound,every man became at once reconciled to his brethren, and the sons of Carolina were all seen crowding together to the temple, bringing their gifts to the altar of their common country. What, Sir, was the conduct of the South during the Revolution? Sir, I honor New England for her conduct in that glorious struggle. But great as is the praise which belongs to her, I think, at least equal honor is due to the South. They espoused the quarrel of their brethren, with a generous zeal, which from what portion of the country was it did not suffer them to stop and calculate sustained with more efficient aid? The

ships nor seamen to create commercial ri- | interest. One Bank, sir, in the town of valship, they might have found in their situation a guaranty, that their trade would be forever fostered and protected by Great Britain. But trampling on all considerations either of interest, or of safety, they rushed into the conflict, and, fighting for principle, periled all, in the sacred cause of freedom. Never was there exhibited in the history of the world higher examples of noble daring, dreadful suffering and heroic endurance, than by the whigs of Carolina, during the Revolution. The whole State, from the mountains to the sea, was overrun by an overwhelming force of the enemy. The fruits of industry perished on the spot where they were produced, or were consumed by the foe. The "plains of Carolina" drank up the most precious blood of her citizens! Black and smoking ruins marked the place which had been the habitations of her children! Driven from their homes, into the gloomy and almost impenetrable swamps, even there the spirit of liberty survived, and South Carolina, sustained by the example of her Sumpters and her Marions, proved by her conduct that though her soil might be overrun, the spirit of her people was invincible.

MR. WEBSTER, OF MASS. The eulogium pronounced on the character of the State of South Carolina, by the honorable gentleman, for her revolu tionary and other merits, meets my hearty concurrence. I shall not acknowledge, that the honorable member goes before me in regard for whatever of distinguished talent, or distinguished character, South Carolina has produced. I claim part of the honor, I partake in the pride of her great names. I claim them for countrymen, one and all. The Laurens, the Ratledges, the Pinckneys, the Sumpters, the Marions-Americans, all-whose fame is no more to be hemmed in by State lines, than their talents and patriotism were capable of being circumscribed within the same narrow limits. In their day and generation, they served and honored the country, and the whole country; and their renown is of the treasures of the whole country. Him, whose honored name the gentleman himself bears-does he suppose me less capable of gratitude for his patriotism, or sympathy for his sufferings, than if his eyes had first opened upon the light in Massachusetts, instead of South Carolina? Sir, does he suppose it in his power to exhibit a Carolina name so bright as to produce envy in my bosom? No, Sir-increased gratification and delight, rather. Sir, I thank God, that if I am gifted with little of the spirit which is said to be able to raise mortals to the skies, I have yet none, as I trust, of that other spirit, which would drag angels down .-When I shall be found, sir, in my place here, in the Senate, or elsewhere, to sneer at public merit, because it happened to spring up beyond the little limits of my awn State, or neighborhood; when I refuse, for any such cause, or for any cause, the homage due to American talent, to elevated patriotism, to sincere devotion to liberty and the country, or if I see an uncommon endowment of heaven-if I see extraordinary capacity and virtue in any son in the South-and if moved by local prejudice, or gangrened by State jealousy, I get up here to abate the tithe of a hair from his just character and his just fame, may my tongue cleave to the roof of my mouth! Sir, let me recur to pleasing recollections-let me indulge in refreshing remembrance of the past-let me remind you that in early times no States cherished greater harmony, both of principle and of feeling, than Massachusetts and South Carolina. Would to God, Revolution -- hand in hand they stood round

of which that same great arm never scuttered. Mr. President, I shall enter on no encomium upon Massachusetts-she needs none. There she is-behold her, and judge for yourselves. There is her history-the world knows it by heart. The past, at least, is secure. There is Boston, and Concord, and Lexington, and Bunker Hill-and there they will remain forever. The bones of her sons, falling in the great struggle for independence, now lie mingled with the soil of every State, from New England to Georgia, and there they will lie forever. And, sir, where American liberty raised its first voice, and where its youth was nurtured and sustained, there it still lives, in the strength of its manhood and full of its original spirit. If discord and disunion shall wound it-if party strife and blind ambition shall hawk at and tear it-if folly and madness-if uneasiness under salutary and necessary restraint, shall succeed to separate it from that union, by which alone its existence is made sure, it will stand, in the end, by the side of that cradle in which its infancy was rocked; it will stretch forth its arm with whatever of vigor it may still retain, over the friends who gather round it; and it will fall at last, if fall it must, amidst the proudest monuments of its own glory, and on the very spot of its origin.

the Administration of Washington, and

support. Unkind feeling, if it exist, al-

natural to such soils, of false principles

since sown. They are weeds, the seeds

felt his own great arm lean on them for

MR. SPRAGUE, OF ME. Notwithstanding all that has been said of the late war as derogating from the character of New England, I boldly ask, their interest in the dispute. Favorites of the mother country, possessed of neither held by a combination of all the banking

Boston alone, advanced the Government two millions of dollors; and a single individual there a million more. The large amount loaned in the town of Salem, my friend from Massachusetts now before me, (Mr. Silsbee,) whose ample fortune was entrusted to his country, can well attest. Sir, without the hard money—not the depreciated paper of broken banks—but the preciated paper of broken banks-but the gold and silver which the citizens of New-England caused to be paid into the Treasury from loans and the customs, your tottering credit must have fallen completely prostrate. And when clouds of despair lower around you, and thick darkness enveloped your whole horizon, it was the gleams of glory from the ocean that dispelled the gloom and illuminated your path. The sun of glory arose in the east, and was lighted up by the Mariners of New England. You manned not a shipyou fired not a gun upon the lakes or upon the ocean, without the aid of the sons of New England; and in every battle upon the water, they poured out their blood in your defence. Upon land, too, their achievements were unequalled. Those achievements were unequalled. who, having voluntarily tendered their services, were not permitted to defend their own homes, but marched to the frontiers of New York, constituted the regiment which well earned their expressive appelalone against twice their force of British veterans, whilst half their own numbers had fallen upon the field! They composed, too, the twenty-first regiment, which, at the battle of Niagara, by a desperate effort, in face of a blazing battery of deadly artillery, took the eminence which it commanded, and meeting the foe, man to man, repulsed and defeated him in successive onsets, and destroyed forever the boasted invincibility of the British bayonet. I shall not attempt to enumerate the worthies or the achievements of New England-time indeed would fail me to delineate her character, or speak of her services. They stand out in brilliant colors upon every page of your history. She may be followed through every section of our country, by the blood and efforts of her sons-to your own native South Carolina, where Green and Sullivan fought, 'and Scammel fell'-to the West, where their bones rest on the battle grounds of St. Clair's defeat, and Harrison's victory. Every valley is vocal with the voice of her children-her blood is in every vein of this great republic-her fame is reflected from the whole bright surface of this wide read and mighty nation.

I glory in such a parentage, and in the brotherhood of her hardy, educated, enlightened, virtuous, generous, brave, re-publican population. With deep felt grattude I reverently thank Goo, that of all places upon his earth, he gave me my birth in the land, and among the descendants, of the PURITAN PILGRIMS OF NEW ENGLAND.

POOR TUNE.

" Some years since, a lady of New Jersey had in her employ a faithful servant, a native of Africa. He had lived several years in the family, and had always enjoyed their confidence, and was particularly valued by her deceased husband .-Having one day lost a silk hankerchief, for which she had made considerable search, poor Tony was at last suspected of having stelen it. "Tony," said his miscress, "I have lost my new hanker-chief?" Tony sympathetically replied, "Me very sorry, Mittee, me very sorry you lost your handkercher." The lady pressed the subject no further, until another unavailing search, after which she acthat harmony might again return. Shoul- costed him at his work. "Tony, I have der to shoulder they went through the not yet found my hankerchief?" "Me very sorry, Mittee; me very sorry you don't find your hankercher." "Yes, but

Tony, the handkerchief could not get away itself." "Oh no, mittee!" smiling, "me ienation and distrust, are the growth, un- know hankercher can't wa k wid-out feet." His innocence and the confidence he had so long enjoyed, rendered her inquiries still unintelligible to him. At length, wearied by his apparent evasions, "Tony," said she, with a deliberate accent, "to be plain with you, I think you must have sto-len it!" "Me mittee! me—teal—teal your-handkercher!" "Yes, Tony, I do think you must have stolen it." He stood mute. I have no words, he thought, I am in a land of strangers! 'Tis by deed alone I can manifest my abhorrence of the crime. An axe lay beside him-he stretched out the hand that had so long faithfully served her, and with one blow severed from it the first joint of his little finger; then holding up his wounded hand to his accuser,-" Me trike off all my finger, 'fore me teal your handkercher." Some time afterwards, the handkerchief was found behind a drawer of the bureau, where it had been accidentally placed by the open-

> WANTED, POR the season, beginning April 15th next, an active young man of good habits capable of taking care of a Clap-board Machine and Saw Mill, for whose services fair and generous wages will be given. For

ing and shutting of the drawer. Poor

Tony, however, carried with him to the

grave a mark which evinced the savage

grandeur-the wild nobility of his soul."

services fair and general further information apply to EBENEZER STEVENS. Montville, March 1, 1830.

JOHN SOULE has taken a house in Augusta, near the west end of Kennebec bridge, and has good accommodations for Travellers and Boarders. Good attention will be paid to those who favour him Augusta, March, 10, 1830.

HAYNE'S & WEBSTER'S SPEECHES.
THE celebrated Speeches of Messrs. HAYNE, of
South Carolina, and WEBSTER, of Massachusetts, in the U. S. Senate, printed in one pamphlet, for
sale by P. SHELDON, at the Gardiner Bookstore.
March 10.

KENNEBEC TAVERN, Side Market Square, Water Street, South Side Market Square, AUGUSTA.

furniture. Its location renders it very convenient for the gentleman of business, and pleasant for the travelthe gentleman of business, and pleasant for the travel-ler; and from the improvements which have been ad-ded, and the attention which with be paid to bis cus-tomers, the subscriber feels justified in anticipating a

share of public patronage.

BOOKS of all the Stages arriving in this town are kept at the Bar, where those who wish to take passage in either can enter their names, and the driver will be notified without further care or trouble to the passenger.

Any information relating to Stages or Steam-Boats will observe be given with cheerfulness.

will always be given with cheerfulness Augusta, Jan. 1830. W. W. F. BROWN.

THE FAMILY READER. THE FAMILY READER.

THE FAMILY READER, edited by Seba Smith, Jr. is published every Tuesday, at the office of Shirley & Hyde, Exchange-street, Portland, at one Dollar and twenty-five cents if payment is delayed beyond three months. It is intended for a useful and interesting family miscelland; to contain no word or sentence immonths. It is intended for a useful and interesting family miscellany; to contain no word or sentence improper to be read by any person in any circle; to be free from party politics and personal strife; no advertisements to be admitted, but the whole paper to be tisements to be admitted, but he whole space to seem silled with interesting and useful reading: such as news in general, foreign and domestie; proceedings of Congress, of the State Legislature; Literature, Morality, Health, Economy, Farming, Gardening, Mechanics, Education, Domestic Management, &c.

Education, Domestic alanagement, &c.

&G-Any person who will procure seven subscribers
for whom he is willing to be responsible, shall be entitled to one year's subscription.

Letters, post paid, to the Editor or Publishers will
receive the networks.

Portland, Dec. 17, 1829.

PROSPECTUS.

MARSH, CAPEN & LYON, propose to publish a
Periodical work, cutitled
THE UNIVERSALIST EXPOSITOR; and in pursuance of this purpose, they have engaged Hosea Ballou, and Hosea Ballou, 2D. as Editors.

While so many Universalist Papers are already in circulation, what is the need, it may be asked, of another publication on their plan? We answer, None; for we heartily concur in what appears the common opinion, that those Papers are so conducted as to perform, with much success, all the service which natural-

torm, with much success, all the service which naturally comes within their sphere.

But it should be remembered that they are not adapted to all purposes. There are subjects, and those of high importance, that cannot be advantageously exhibited in a popular weekly paper, devoted to the passing events and immediate concerns of the day, and often suffered, like other newspaces. suffered, like other newspapers, to 'perish in the using.'
And it is thought that our denomination, now so wide-ly extended and fast increasing, needs some publication of convenient form, as a safe depository for the more labored Essays, for systematic Disquisitions on docnapored Essays, for systematic Disquisitions on doctrine, and for occasional Reviews of such Works as are peculiarly interesting to Universalists.

Accordingly, the Universalist Expositor is proposed

to answer this purpose, without interfering with the usual course of our Weekly Religious Journals, and without superseding their use. Its distinct character may be sufficiently understood from the following plan: will consist chiefly of

Dissertations on several points of Biblical Literature; Critical Interpretations of Texts; Explanations of Scriptural Phrases and Subjects;

Doctrinal Discussions; and Expositions, both illustrative and historical, of Re-

fous Truth in general. Such age its principal objects. It will, however, ntain, when occasion shall demand, Reviews of Re-

contain, when occasion shall demand, Reviews of Religious Works, and, at times, such 'ermons as shall be
judged of lasting, as well as of immediate interest.—
The embellishments of Poetry will not be wholly neglected; of which the best original pieces which our resources afford, will be selected for insertion.

Of such a work the language should be correct, and
the sty'e at once plain and engaging. How far it will
attain to these excellences, remains to be proved. Of
its typographical appearance we may promise with
more certainty, that it shall equal in neatness and beauty that of the most respectable Reviews printed in this
country. And we indulge the hope that the excention. ty that of the most respectable Reviews printed in the country. And we indulge the hope that the execution, both of the pen and of the press, will be such as not to dishonor our attempt; and that by opening new fields of investigation, and by more thoroughly exploring some which have been already surveyed, our work may be the means of increasing the number who see and testify that the Father sent the Son to be the Saviour of the world.

CONDITIONS

I. The UNIVERSALIST EXPOSITOR will be published in Numbers, stitched in printed covers, contain ing sixty-four pages each, on superior paper, and with

II. It will be published on the first of every other month, making six Numbers in the course of the year, at Two Dollars per annum, payable on the delivery of the first number III. The first Number will appear on the first of

ne next, if sufficient encouragement is received.

IV. Any person becoming responsible for six scribers, shall receive the seventh copy gratis.

N. B. The Publishers hope to obtain a patronage

sufficient to enable them to pay for such original com-munications as shall be received and inserted. Editors who are friendly to the proposed work, will omote its interests, and the cause to which it i

levoted, by giving this Prospectus an insertion in their papers.

Subscription Lists must be returned by the first of May. All Communications must be addressed (post paid) to MARSH, CAPEN & LYON, 362 Washington-

STATE OF MAINE.

street, Boston.

COUNTY OF KENNEBEC, 83.

At a Court of Probate held in Augusta, in and for
the said County of Kennebec, on the second Tuesday of March, (being the ninth day of said
month) A.D. 1820.

A Copy of the last Will and Testament of JAMES SHEAFE, of Portsmouth, in the county of Rockingham, and State of New-Hampshire, Esquire, deceased, testate, with a copy of the Probate thereof, under the seal of the Court of Probate in and for the county of Rockingham. ingham, aforesaid, where said Will has been duly proved and allowed, has been presented to me, the Judge of Probate, in and for said County of Kennebec, by John Fisher Sheafe, one of the Executors therein named, who avers, that said testator had estate in said county of Kennebee whercon the same Will may operate, and desires that the same will may be filed and recorded in the Probate Office for the conebec, pursuant to the statute in such case made

WHEREUPON I DO ORDER, that the subject of said application of said James Fisher Sheafe, be considered at a Probate Court to be held at Augusta, considered at a Probate Court to be held at Augusta, in said county of Kennebee, on the second Tuesday of May next, at 10 o'clock, A. M. and that notice be given to all persons interested by publishing this order in the Christian Intelligencer and Eastern Chronicle, printed in Gardiner, in said county of Kennebee, three weeks successively, at least thirty days previous to said Court. All persons interested therein, may then and there be heard, if they see cause, in relation to the premises.

remises.

Given under my hand at Augusta this ninth day of Jarch, A. D. 1820.

H. W. FULLER, Judge. March, A. D. 1820. Attest, W. Emmons, Reg'r.
Copy, Attest, W. Emmons, Reg'r.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of DAVID HOOPER, late of Greene, in the county of Kennebec, deceased, testate, and has undertaken that trust by giving bond as the law directs:—All persons, therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

BENJ. B. MURRAY, Exec'r.

Greene, Jan. 11, 1820.

Greene, Jan. 11, 1820.

Printing Press.

TO PRINTERS.

Printing Press.

March 11

NOTICE. THE Subscriber informs his friends and the public, that he has established him self in Boston as a General Commission Merchant, for the purchasing and selling of all descriptions of Merchandise.

A residence of ten years in Maine has ren dered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquain ed with the Market. Particular and person al attention will be paid to Sales of Lumbe Country Produce and Merchandise generally Advices respecting the Market will be for

nished at all times by mail or otherwise, an no effort shall be wanting on his part to pro. mote the interest of those who intrust the property to his care.

SAMUEL J. BRIDGE.

Boston, October 1, 1829.

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Boston, October 1, 1829.

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INSURANCE AGAINST FIRE. HE Subscriber, Agent of Manufacture Insurance Company, in Boston, willingure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE.

Gardiner, Nov. 21, 1829.

COPARTNERSHIP.
GEO. EVANS AND EBENEZER F. DEANE.
Counseller and Attorneys at Law.
AVE formed a Copartnership, and will
attend to the business of the attend to the business of their profe sion at the office lately occupied by the for

mer, in Gardiner. Oct. 1829. PRINTING

Of all kinds executed with neatness at this Office CHRISTIAN INTELLIGENCER. TERMS.

Two dollars per annum, payable on or before commencement of each volume, or at the time of ie, or at the time of s scribing, or two dollars and fifty cents if paid will or at the close of the year; and in all cases where a ment is delayed after the expiration of a year, inter-

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